

THE SHAKER.

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"Go preach the kingdom of God!" The testimony of eternal truth.

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Shakers, N. Y.

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Shaker Village, N. H.

Moral Law.

JAMES S. PRESCOTT.

When the Centennial Exhibition closed, a clerical appeal was made to all men to keep the Sabbath. "TO FATHERS, MOTHERS, PASTORS, PATRIOTS, MEN OF ALL CLASSES, KEEP THE SABBATH," simply because it was the fourth commandment in the moral law. We do not object to all men keeping the Sabbath, the moral law, or any part of it; but why, we would ask, urge the keeping of the fourth commandment and not the second? Did not both proceed from the same God? And are not all the commandments in the moral law equally binding?

"Thou shalt not make thee any graven image or likeness of any thing," etc. This was considered a divine injunction; but where is the precept kept? Are not graven images found in almost every, so-called, Christian household in our land? What shall we call those larger images, curiously cut and carved out of marble, stone and bronze, found in public squares, parks and museums in all our large cities? Would not the learned orientals be justified in calling them *idols*, *heathen idols* of America? *Christian idols*, kept in violation of the second commandment in the Jewish Decalogue? And now, issuing a *circular*, the "Centennial Voice," calling upon all men, of all nations, to keep the fourth commandment. Will not our heathen neighbors carry home a bad report, especially if they have our Bible circulating among them, and can read and interpret its true meaning? Is there no sectarian god about this? Where is the Constitution?

He who claimed to be Lord of the Sabbath, and recognized as such, did not lay so much stress on the fourth commandment as some of his modern disciples. He said that "the Sabbath was made for man, and not man for the Sabbath," that it was made to serve man's interest, and not for man to become a slave to some religious dogma, or creed. He also said, "it was lawful to do good on the Sabbath." If there was any *good* in the "Centennial exhibition," the Commissioners ought to have opened it every day in the week, and let the world had the benefit of it; and to have left the Sabbath an open question, and optional, with all nations; and not require them to keep a day they had no faith in, for "whatsoever is not of faith is sin."

The good Lord of the Sabbath seemed to prefer the heretical, but good samaritan, to the orthodox priest and Levite; because he did the *works*, and did not omit the weightier matters of the law. He who in a cold winter day, goes and carries a load of wood, a basket of potatoes, or a loaf of bread, to a poor suffering widow, to keep herself and little ones from starving and freezing to death, and says nothing about it, does more towards keeping the *moral law* and the Sabbath in its true spirit, than all burnt offerings and ancient sacrifices. Yea, more than all long prayers, sermonizing, and useless ceremony now so prevalent; although he may never have heard the name of Christ, nor have seen the inside of any church.

We believe in keeping sacred one day in seven, as a day of *rest*. It is good for soul and body, nature's law requires it, while every day ought to be kept too sacred to commit any sin thereon.

North Union, O.

Christian Culture. No. 1.

WM. H. BUSSELL.

"A christian is the highest style of man."
—Young.

If this is so, the evident inference is, that alone is christian culture which elevates man to the highest state of his being; as a necessary consequence, that which falls short of this in any degree just so far lacks the true requisites of christian culture. The question is not, what sort of training will make the best statesman, such as the present conditions of society demand, or the best scientist, artist, artisan, or specialist of whatever kind, but what will so develop, enlarge, and refine all the native powers of the human being, as to make him capable not only of comprehending what constitutes the best statesman, scientist, and the like, but also of accomplishing whatever can be effected by either in his best estates, whether that be of a physical, mental or moral character.

It requires no great power of insight nor far-sight to perceive that this subject has to do not only with the present but much more with the far-extending future. In fact, the very commencement of christian culture must and does start with the glorious truth of man's immortality. It is conceivable that human beings could be influenced by motives drawn only from transient considerations to enter upon many courses of conduct that engage their attention; but, in the language of the apostle, "to aspire after glory, honor and immortality," *eternal life* must be held out as a motive.

It matters not that there are myriads who have development sufficient only to comprehend the simplest truths. They have enough to take in this elementary truth, and hence enough to start upon that course that shall ultimate in the greatest conceivable blessedness. All were but children in understanding at first, and, by the necessities of their condition, accepted as true the seeming instead of the real, not only in external nature but also in the mental and moral states. Yet, notwithstanding this apparent obstacle to progress, multitudes have advanced, very slowly, it is true, until the dawn of day has enabled them to see and define with sufficient exactness, the objects presented to their view. Before them they behold a landscape of ineffable beauty and splendor, as well as of infinite variety, and it needs only a patient endurance until the sun shall diffuse its rays over the entire scene, to be completely entranced with the vision of the divine glory.

In considering what sort of culture is adapted to any one at the various periods of life, regard must be paid to natural development. That there is a vast difference in this respect in different persons all perceive. There are general principles applicable to all

human beings, but particular methods cannot advantageously be used with all indiscriminately. This is a truth more felt and appreciated in the present than in any past age. Had it been fully appreciated in the past, mankind would have been spared many of the physical tortures and mental agonies that have been endured from ignorance and bigotry, and exalted to places of power and authority.

An essential prerequisite to the highest culture of which man is capable, is freedom of thought and of action. But freedom in a society where all are alike ignorant, is of little value. Hence, in the earliest stages of society, the idea of continuous mental and moral progress did not exist. This is the product of later ages. No mental and moral ideas were developed, teachers arose, claiming authority as such. These, as a consequence of their partial developments, became arbitrary toward others. In their own estimation, they were the depositaries of all truths revealed by the gods. But, all along the ages, new ideas were started, not originating in the priestly brain, and not manipulated by priestly hands. Hence arose the conflicts of parties, and these have continued to the present age. This is pre-eminently the age of ideas, but of conflicting ideas. He who teaches from authority alone, whether that of the book or the bishop, has his adherents still, but much diminished in numbers from those of other ages. The greater number require proof of what they are to accept as truth, whether it be called religious or scientific. This is far better, if only the truth is obeyed when known. Freedom implies liberty to reject error, but is valuable only as it is accompanied with the obligation to accept truth whenever and wherever proved to be such.

For genuine christian culture, then, the power of discrimination is required, and the obligation to exercise it is imperative. When this is in free and full exercise, there will be progress, slow, no doubt, but real; and there will be the satisfaction which can be felt only by the one whom the truth has made free, attended by the consciousness that this freedom with all its glorious results is to be perpetual.

Science and Superstition.

EZRA T. LEGGETT.

What a storm through earth is brewing!
Temples totter, churches fall;
Faith upbuilding, faith undoing,—
Science writing on the wall.
Law demands full recognition,
Truth is arming on her side;
Facts are ranging in position,—
Nature's summoned to decide.

Rock-ribbed mountains, storm-tossed oceans,
Lonely valley, mine and cave;
Planet orbits, comet motions,
Darkling secrets of the grave.
Seers who've crossed the mighty river,
With the love beyond the sky;
Sons of God, who've lived forever,—
All are called to testify.

Startled ghosts of midnight pinion,
Hosts from dreamless realms below,
Croaking for long-lost dominion,
When 'twas death for man to know.
Idols from their thrones are jumping,
Devotees are in dismay;
Buddha is with Brahma bumping,
While Mahomet stands at bay.

Fogies stare with big-eyed wonder,
Orthodoxy quakes in fear;
Progress thunders, "Stand from under!"
Bigots shriek, "The devil's here!"
Creeds as old as Time, or older,
Tumble now before the storm;
Purgatory's growing colder,
While its friends are growing warm.

Earthly saints who, by election,
Claim first-class, front seats in Heaven,
Now would sell that choice selection
Less than cost,—good titles given.
Man and monkey making faces
O'er the Darwin pedigree;
Monkey scorning all that traces
Man from monkey ancestry.

Woman, too, the storm is riding,
Not as witches rode of yore,
But with visor up, and guiding
Where she followed just before.
Woman, stern as thunders rolling,
Lightnings flashing from her eye;
Man, forlorn as church-bell tolling,
Sadly waits the by-and-by.

Woman, freed from fear and fetters,
Onward, upward, how she flies!
War's domain, and law and letters,
Pills and potions, now her prize:
Tyrant man, by fear o'ertaken,
Seeks for some lone island, where,
By all womankind forsaken,
He may soothe his sorrow there.

Notes by the Way. No. 6.

HENRY C. BLINN.

Nothing doubting, we see still. *On for the kingdom!* Not through the labyrinth which has been so mystically laid out by the so-called spiritual engineers; not through the fierce tempests, nor even through the flood; for these forms whereby to obtain Christian grace are far more poetical than practical; conditions which we are led to believe but a small percentage of those who enter the strait and narrow way are ever likely to experience.

There are pilgrims, no doubt, who evidently enjoy all the excitement and perils and narrow escapes which these multiplied states may suggest, and perhaps would not be satisfied to reach the kingdom of God in any other way. They love the idea of being termed martyrs of the cross, and would rather walk in thorns, even if it did no especial good, than to bear the discipline of

the yoke, which is easy, and the burden, which is light.

Sloughs of despond and giants of despair may possibly awaken an inspiration in some minds, and prove congenial, even, to their spiritual states. By such they may be considered preferable to the more methodical and unostentatious way to which Jesus made reference, "If any man will come after me, let him deny himself and take up his cross and follow me."

It can, by no means, be thought strange at the present day for one to ask, "What shall I do to be saved?" for the lo here, and lo there, are heard on every hand. The would-be infallible guides are ever ready to direct the pilgrim through this fine-spun dogma, or through that traditional creed, with this bland assurance, the reward of eternal life. If we study the scriptures, or the revelations of God, which are with us to-day, they may carry us beautifully through the divine influence of faith, without which we may fail to please God. Under this ministration of the spirit, the yoke becomes easy and the burden light. Those formidable barriers, which arose as giants or as lions, have, as phantoms, all passed away.

The City of our God, the anticipated home of the pure in heart, is still before us, and there yet remains the necessity for a direct and close examination into the discipline that first turns our steps toward the ways of pleasantness and the paths of peace.

No amount of faith, nor studied form of prayer, can ever take the place of clean hands and a pure heart, or even the manifestations of the common acts of civility. It would be as futile to attempt to establish a good moral character, the stepping-stone to a spiritual life, upon a basis of uncleanness, as it would for the foolish man to build his house upon the sand.

There can be no law of association by which we can harmonize neatness with slatternly habits. They are the very antipodes of each other, and an unwashed Christian would be a reproach to the profession.

Our pathway is now by the way of the cross, and in the spirit which this teaches we are bound for the kingdom. He that enters this heavenly highway, and seeks to save his (worldly) life, will as certainly lose his (heavenly or spiritual) life. In it the fashion of this world passes away, and a swift testimony against the lusts of the flesh and of the mind becomes the baptism of the holy spirit. No mystery obscures this pathway. The wayfaring man, of high or low degree, needs not err therein, but all may come to a knowledge of the truth, and be saved.

A christian pound weight is sixteen ounces, down weight. A christian yard is thirty-six inches, cloth not stretched. A christian ton is two thousand pounds, not "estimated," but weighed.

Elder Evans before a Peace Society.

[We clip the following good morsel from the local columns of a cotemporary. We are sorry we could not obtain the whole address. Elder F. W. E. is constantly doing such things as this.—Ed.]

The elder went on to show the utility and great necessity of such organizations, to preserve the republican institutions of our land, as these were not founded by any sect. The government, he wished it to be understood, is not a christian government, and can never be. The framers of our constitution and their ancestors had been so persecuted by the so-called followers of Christ, that they refused to allow the name of God in the constitution; and even Washington, in forming his treaty of Tripoli, distinctly stated that this is no more a Christian government than it is a Mohammedan. To the liberals of that day we owe more of our present civilization, to such men as Franklin, Paine, Jefferson, and others.

He then drew a complete history of the early church. The primitive followers of Christ were peace men, and refused to fight under any conditions up to the time of Constantine the Great, who became converted to christianity, and at once established a new order. Then was formed under him a unity of Christianity and Paganism; war being introduced as one of the elements of the system of church and state christianity. Out of war grows the monopoly of all the elements of human existence, beginning with the land. Under primitive christianity the land and the products were common to all people; no man saying of aught he had that it was his own. Under church and state christianity, the monopoly of the land has been the stimulus to all wars. The first form of slavery is the prisoners of war. Poverty is one of the forms of human slavery. The American government was founded by rationalists, sceptics, infidels to the Constantine system of church and state theology. All those sects of religionists, whether protestants, catholics or Greeks, who hold to war as a means of monopolizing the elements of human existence, should worship Constantine, the head of their system, and not Jesus, the founder of present christianity. Let us have peace by maintaining the American constitution, which makes a union of church and state an impossibility.

Ours is a government of human rights. The atheist, the deist, the pagan Chinese, Hindoo or Mohammedan have all equal rights with christians—falsely so-called—under our grand republic. Closing the Centennial on the Sabbath day of these fighting christians, which was first established by Constantine, not Jesus, was a war measure, and a first step toward the subversion of our constitution, and a union of church and state.

Our Petition.

MARY WHITCHER.

Give us the ballast of a humble mind,
That we may not so easily forget
The many frailties of the human kind,
With which our barque is tossed, like
barques beset.

And as we stand below our destined place,
Let humble thought of what we ought to
be

Inspire our hearts to reach for perfect grace;
But, until there, our weakness may we see.

How well it hath been said of Charity,
(Though all the other graces are our own,)
If wanting this, we lack the purity
Of Christian life and love, in this, our
home.

Then let us strive to gain "the golden mean,"
"To be to others ever kind and true;"
Again, "to see ourselves as we are seen,"
Would doubtless give us charity anew.
Shaker Village, N. H.

Domestic Economy.

SARAH A. NEAL.

Nothing is more essential to the general prosperity and thrifty growth of a family or society of families than economy in all things. And it is quite astonishing sometimes to see how much economy will do towards making life comfortable, home convenient and happy, where the hand of plenty has not furnished an abundance. But to be economical is to be systematical. It is quite impossible to practice economy, while a lawless style of action makes ours simply a chance life. The needful requisites to promote economy are order and good calculation; but where order is the rule, it becomes an easy matter to arrange labor so as to save not only material, but time and strength also. Many labor-saving inventions have been put into operation, but few material-saving inventions have as yet greeted us; this still remains the labor of the economical calculator, and certain it is, the individual whose motto is "keep order," whose duties are governed by a system, yet unaided by any mechanical invention, will save more material, have equally as much time and strength, keep better health, and express a better disposition, than one who has many mechanical inventions, but no order nor system; who meets all labor as it may chance to come, and disposes of the same as quickly and carelessly as possible. Such disarrangement causes the conflicting elements between time and labor, that so seriously annoy people. Our sympathies are really agitated sometimes when we hear complainings of the much there is to do, and the little time there is to do it in, when a proper arrangement of duties, with a little economy of time, would do away with much complaining, and give us ample time in which to perform our necessary labors, and allow us a surplus for rest or recuperative exercise.

Some people think by crowding two days' work into one, that they save time; but this cannot be done without sustaining a loss of something equally as valuable; for the physiological system must necessarily be overtaxed to accomplish this purpose, and loss of strength and vitality perhaps, the day following, with much of the cheerfulness that surrounds living economically, are the consequences. So, little, if anything, is saved other than a fretful disposition; and right here the old adage comes in to declare the truth, that "haste makes waste."

Not so in creation. No conflicting elements are seen to be the outgrowth of divine calculations. All nature vibrates to one harmonious strain of preserving economy. So should our lives be governed by order, and disciplined

in economy, as to become attuned to the melodious chord that permeates the divine kingdom.

Let us ever remember that economy in all things, at all times, in all ways and in all places, is the sure index that will direct us in the road to prosperity and plenty.

Shakers, N. Y.

Father Job Bishop's Opinions of Shaker Elders.

It has been asserted by our enemies, and maintained with great confidence, that the Elders are very tyrannical in their government; that the members are held in bondage, and live in a state of abject slavery, both of body and of mind. These charges, it would seem, might be known to be false at first view, as such conduct would inevitably subvert and destroy those principles of peace and harmony which are among the fundamental doctrines of the society. It is certain the society could not possibly maintain its existence if any such conduct should be allowed in it.

If any elder or leader should usurp any authority over his brethren or sisters, beyond what the spirit of Christ permits, and the testimony of the gospel teaches, he would thereby dishonor his calling and forfeit his place. And if the conduct of an elder or leader of any family or order, should be found subversive of peace and harmony in any manner whatever, he would inevitably be removed and his place supplied by another. Because no one is considered as fit to teach or lead in a society or institution, where the spirit of peace and harmony is a most essential requirement, unless his principles and practice are strictly conformable thereto. Not even a single family in the society could be kept together without a spirit of mutual union and harmony. How then, could a whole society, constituted as ours is, and built up with the united talents and interests of the whole, be supported and maintained without union and harmony?

It is a truth, that if an individual member should renounce the principles of peace and harmony, or any other known and established principles of this society, he must of course renounce the society which is founded on these principles. Strife and contention, tyranny and oppressive bondage and slavery, lewdness and intemperance, dishonesty and fraud, hypocrisy and deceit, are all in direct opposition to the fundamental principles of the society. And no person, let his lot or calling in the society be what it may, can long continue his union and connection therewith, while he continues in the practice of any of these things.

It must readily be acknowledged that no institution to prevent any of the above mentioned crimes could be successfully established, and prosper under the protection of persons who were themselves guilty of those very crimes. Much less could an institution or society to prevent such crimes, prosper for

many years under the care and government of leaders, who are themselves guilty of living in the abominations which it was the object of the institution to prevent. It would be impossible for them either to conceal their own, or to preserve the morals of the society for any length of time.

We are told that there have been instances in which some who have been elders or leaders have deserted, and therefore there can be no certainty that all will not finally do so, and the whole society fail, and come to an end. But it ought to be remembered, that the fall of Judas did not overthrow the foundation of the Church, which Jesus planted in that day. Judas was one of the twelve apostles, chosen by Jesus himself, and it is well known, what was the cause of his fall, and that similar causes will produce similar effects in this day. Those who reject the spirit of righteousness, which is the support and protection of the soul, and the foundation of the Church, are exposed to the temptations of the spirit of wickedness, and are liable to fall under the power of evil. But the fall of any one or more, from any lot or station is no discouragement to a faithful soul, because it is well known that those who fall do so through unfaithfulness. And the same may possess the faith of the gospel without possessing its real substance and may hang on for a long time, like dry branches on a green tree, yet none but the truly faithful will endure to the end.

Those who are entrusted with the greatest care, whether in things spiritual or temporal, are under the greatest responsibility to be faithful in the discharge of their duty. And the elders and leaders of whatever order, are required to be examples of faithfulness in all things, to all who are under their care. And no one is considered as capable of standing in the place of an elder or leader, unless he is able to teach and lead *by example*, as well as by precept. Hence uprightness of conduct in all things, is essentially necessary in a leader. The virtues of honesty and sincerity, patience and humiliation, meekness and charity, are essential qualifications in an elder or leader of this society. *And those who do not possess these virtues themselves, are not considered as qualified to teach them to others.* Hence true godliness is invariably preferred before great talents; for the most effectual teacher, is he who teaches by example as really as by precept. A faithful elder is a faithful servant to those over whom he is placed; and such a one will not fail to gain the love and respect of every faithful soul under his care. The greatest elders are not only the greatest servants, but are the most highly esteemed by the faithful, *"for their work's sake."*

I have had a fair opportunity to observe the progress of the society from its first establishment; and I have seen with great satisfaction, that the princi-

ples which were first taught by Mother Ann Lee, have been faithfully maintained from the beginning. And though I have seen many fall, and turn again to the beggarly elements, and pursue those very practices which the tongue of slander has charged against these people, yet the society has never been robbed of a single virtue thereby. Those who have kept their rectitude, and improved their talents have stood faithful, and found an increase in every virtue. But the slothful and unfaithful, have buried their talents in the earth, and gained nothing. They have lost their day, by turning to pursue the vain pleasures of this world. But the truth prevails, and the foundation of the Church remains unshaken—the revelation of God on which it is built is sure and steadfast, and never can fail.

JOE BISHOP.

[We find in *The Millennial Church*, some beautiful allusions to the above Joe Bishop; of his affectionate interviews and affecting farewells with Mother Ann Lee. He was, soon after her decease, appointed to the care of the eastern Shaker churches; was esteemed almost akin to worship by their members, as the best of Fathers, and is now referred to by the hundreds there who never saw him, with a reverence which, to our mind, has been bestowed by them on only one man besides.—Ed.]

Darwinism.

As to the gradual changes which man is undergoing, they are quite obvious to courageous and clear-sighted philosophers, and plainly indicate what is to be the next stage in his development. It has lately been remarked that the superiority of American dentists to all other members of the profession is shown by the extraordinary display of dental instruments at the Philadelphia Exhibition. If we ask what is the cause of this superiority—which, by the way, is generally conceded to be beyond cavil—the obvious answer is that the American dentist fills more cubic feet of cavities and draws more tons of teeth in the course of a month than the English or Continental dentist fills and draws in a year. This fact, in turn, implies that American teeth are exceptionally prone to decay; and there is a wealth of direct evidence of a conclusive character in support of this assertion. At this point the superficial thinker pauses, and imagines that he has exhausted the subject of dentistry in America. It is just here, however, that the profound Darwinian philosopher finds the clue to the next great physical change which is to distinguish the man of the future from the man of the present. He sees that in America we are rapidly developing a race of men without teeth and that precisely as men have laid aside their useless primeval tails, so they are about to drop their nearly useless teeth. The man of the future is, then, to be a toothless animal. This much can science deduce from the apparently irrelevant fact that the American display of dental instruments at Philadelphia is wonderfully and exceptionally fine.—*Exchange.*

O, for the plain, unsized, unvarnished, unpatented, uncertified, uncopyrighted truth.—*New Age.*

"Do you suppose there is a man in Brooklyn who would have a photograph of his heart taken?"—*Moody.*

CORRESPONDENCE.

SHAKER VILLAGE, Merr. Co., }
N. H., December 12, 1876. }

Our Brother GEO. A. LOMAS:

Having just received a copy of the December number of *THE SHAKER*, I propose to tell you my thoughts, with pen in hand, concerning the articles inserted, and hope you will not object.

First: "Self Rule," which occupies a prominent place on the first page, seems very necessary to be observed. On reading it carefully, I am almost persuaded that I can improve thereby.

"Would You?" is another which I have read, and think it a good commencement of an "unvarnished tale." Should recommend it in an especial manner to novel readers, as an antidote for all active mental poisons; trusting that it might prove highly alterative in its effects on that class, if no other. Or, it may be considered as a sort of friction match, which, if but lightly drawn across the hard-pan of selfishness, may casually illuminate the dark abyss, and do much good eventually.

I now turn to the "Flying Visit," and discover there that the writer strove hard to imitate the bee, and "gather honey all the day, from every opening flower;" although I perceive that when reporting Canterbury, he shows a little aberration of mind in his remarks upon that locality, and its belongings. And, besides, (to our astonishment!) he picked up a big rat, (that we thought was buried,) carried it away in his memory, and put it into *THE SHAKER*! O, Albert, this was too bad! So all of the sisterhood say; and how you obtained even a side-glance at our infant Manual, is still a mystery to us. The poor little waif had not been in existence long enough to face the sunlight of publicity, nor the scrutiny of an editor. When we read it to the sisters, they exclaimed, almost in a breath, "Where did he come across those penciled manuscripts? They were never intended for the public eye."

When my eye lighted upon it, and I realized how suddenly the Manual was unearthed, I thought of a little boy whom I once knew, who would plant a bean one day and dig it up the next to see if it had sprouted. Now, our Manual had hardly sprouted before it was transplanted—or the weakest portion of it—into the broad field of the world! But as you overlooked a correspondence written for its columns, I propose to forward the same, asking you to insert it early enough to redeem the honor of the sisterhood, and cancel the rat.*

But did you know that your rat made a big blot on the last page of *THE SHAKER*, and that you have given the whole world, as it were, a key to the moral and mental calibre of your Canterbury sisters? that is, if they are to judge the Manual by the items noticed, the most prominent of which is the obituary—which fact can never help to redeem a sinning world.

We all say that you must repent before Christmas, if you ever hope to be forgiven; and "Would You" be taken into our confidence again, you must promise, and keep all good promises intact.

Accept, with this, a renewal of the gospel testimony, which you may publish, in our names, from Niskayuna to Japan.

Love from the sisterhood. A. C. S.

[We sincerely promise.—Ed.]

*This correspondence was published in January number, as this letter was intended to be, but space did not permit.

AYER, Mass., Nov. 22, 1876.

Beloved sisters A. and E.:

I have concluded to write a few lines to you collectively. The kind communication to me of the 12th inst. is received. As it may be doubtful about my ever attempting to write to you again, I shall try to cancel the

obligations on my part as well as I can. From both of you I have received by writing, many kind communications, also one from J.

For all words of remembrance to me, or in behalf of the gospel cause from those who are older than you I tender my thanks, as I do in an especial manner to my three correspondents. Of the future we can know but very little in regard to ourselves and still less can we know of the order in which believers are engaged. Whatever that may be those now on the stage of action will evidently find their hands and hearts filled with labor, and this accompanied with sufferings and tribulation. We hope that all they may have to pass through will serve to prepare them for the final enjoyment of their long and better home.

I like very much the spirit of love and blessing which is breathed through our little paper, *THE SHAKER*. It is what all believers should labor to possess and be able to administer as a true test of their goodness. Those engaged in this work find much to do to conquer that spirit which is opposed to their best good. How beautiful, and how noble and honorable it is in any one, who will take an elevated stand above the influences of a depraved nature, and there steadfastly remain. How much a person is to be respected and admired, who through the hurry and bustle of the affairs of this life, possesses a calm, loving and quiet spirit, and strives to make all happy and joyful.

In this progressive work we must keep in possession the best of all gifts, which is charity for each other. This is the fruit of the spiritual element, which we should seek first, and the temporal will naturally bear us company. Hold, my young friends, to that which is innocent and useful. It may serve to keep your minds from that which would lead you into the broad way. Please remember me according to promise, as far as is consistent. May much blessing and strength be yours through the journey of life. Accept love from all the Elders, brethren and sisters.

Your brother,

THOMAS HAMMOND.

Watervliet, N. Y., Jan. 11, 1876.

Beloved Editor ALBERT:

In perusing the December number of your valuable missionary paper, *THE SHAKER*, I found a beautiful description of your "Flying Visit" through some of the eastern Shaker churches; it afforded me great joy and comfort. I was so delighted with the encouraging account of the prosperity and flourishing condition of the eastern branches of our Zion, that it did my soul great and lasting good; and I mean to read and re-read it every opportunity for the same pleasure and profit.

In relation to *THE SHAKER*, I think it is the greatest "MISSIONARY" that ever has been sent out from our Zion; also, I think it has been very ably conducted thus far since its commencement, and with a blessed increase. I for one most heartily wish and desire its prosperity and success in future. It deserves our best wishes.

J. C. BUCKINGHAM.

BRAVE WORDS FROM A STATE OFFICIAL.
Dear Editor:

It was with extreme pleasure that I read in a late number of *THE SHAKER*, an article from the pen of Elizabeth H. Webster, setting forth the true elements of Christianity in "The Fruitfulness of the Divine Life." I testify her words to be correct; it is *fruits* of Christianity that we want—a love that worketh no evil to a neighbor. However many graces we may have, without the possession of Christian love all will be of no avail. But how little do we find of it among even the representatives of religion in our city—ministers, who preach and pray eloquently, but of whose effects I am led to exclaim, "Who will show us any good?" My soul is starving for something pure and good, that is not tainted with egotism, or with a

love of popularity. The churches in this city are, as a general thing, places of fashionable resort; from which every lover of truth and of sound theology turns away. * * I have lived to see three-score years, and I can of a truth say, I never have found true peace and joy in any nor all sensual practices. * * I wish I could set forth to you the beauty I found in that article of Sister Elizabeth's. It is full of truth and encouragement to those who are seeking for a higher life and a happiness above this world's possessions. * * I have been acquainted with the Shakers for many years, and have spent the happiest hours of my life in their company. I was very much blest in your article on "WOULD YOU BE A SHAKER?" It was so much to the point, explaining in a plain and logical manner the true merits of Shaker life, and the good reasons for embracing the same. * * I have been for thirty years a State officer in Massachusetts, and am happy to subscribe myself as a reader of your invaluable paper—THE SHAKER. Go on, dear brother. D. S. Boston, Jan. 12, 1877.

KIND WORDS.

Lebanon, O., Jan. 2, 1887.

My dear Bro. Geo. Albert:

* * The high appreciation you have won from the readers of THE SHAKER in the WEST should afford you every encouragement to continue your onward and upward course rejoicingly. * * E. T. L.

Resignation.

MARIAN PATRICK.

I would be meek of heart, of humble mind, Not anxious, but to all things here resigned; Seek the straight path, and follow heaven's Lord,

Measure my motives by his sacred word. Be pure in spirit, and of low estate, Those truly serve who only stand and wait. With charity, I'll spy my neighbor's sin, And when I judge, I'll turn an eye within. Indwelling pride shall not God's temple taint, Inspired with strength, not in the right to faint,

Nor murmur at my lot, whate'er befall, I'll summon patience, and so bear it all. I would not be discouraged when sorely tried, By tribulations here I must be purified. Only a little season can they last,— I'll think of glory when these scenes are past.

Punctuation Points.

Do you know the origin of the various punctuation points used by printers and writers? Greek literature was not punctuated until B. C. 365, and there was no space between the words.

The Romans at a later day put a kind of division between their words, thus—Publius Scipio Africanus. For some time after the invention of the art of printing, arbitrary marks were used to divide sentences. Up to the end of the fifteenth century, only the period, colon, and comma had been introduced. The latter came into use latest, and was only a perpendicular line, proportionate to the length of the preceding letter. The colon is first found in the "Acts of English Worthies," published in 1550, and the semi-colon in "Hackluyt's Voyages," which appeared in 1599. The parenthesis was introduced during the sixteenth century. The marks of interrogation and exclamation were introduced many years after.

To Aldus Manvitus, an eminent printer of the seventeenth century, we are indebted for the present form of the comma. He also laid down rules for its use.

Inverted commas ("") were first used by Mons. Allemont, a French printer,

and were intended by him to supersede the use of italic letters, and it is said the French printers now call them by that name. It is not known by whom the dash and apostrophe were invented.—*Gospel Banner*. A. A. P.

BOOK TABLE.

THE BOOK OF WORSHIP: *E. H. Swinney, 20 Cooper Union, New York*. Is a finely printed book of hymns and anthems used by *The New Church* (Swedenborgian) in their worship. It is very worshipful in sentiment, and wonderfully free from idolatrous sentiments relating to Jesus or any other human being. We observe that many popular hymns have been ingeniously invaded and improved theologically. The impress of music is scarcely anywhere equaled. It is certainly a good, great work.

THE ANNUAL REGISTER OF RURAL AFFAIRS: *Luther H. Tucker & Son, Albany, N. Y., publishers of The Country Gentleman*. This little work is a *multum in parvo* upon nearly everything connected with the farm and garden. Its most prominent and valuable feature for 1877 is an elaborate article upon "Ventilation." This article is alone worth many times the price of the book, which is only thirty cents.

PLAIN TALKS UPON PRACTICAL RELIGION: This little work is intended to answer the hundreds of questions naturally arising about THE SHAKERS; and thereby not only give in epitome their general theology, but details of Shaker life. Modesty forbids that we praise it. We refer readers to Elder H. L. Eades' opinion of it in January number of THE SHAKER. To be issued in February; price by mail, six cents. Address this office, or *N. A. Briggs, Shaker Village, N. H.*

SOCIETY RECORD.

MT. LEBANON, N. Y. Church Family celebrated New Year's day by eating dinner in the new MANSION. Scarcity of water in this village. Prudence has been proclaimed. The North Family recently brought their new water-works into action, to smother a fire, which, had it reached the exterior of the building, there is no accounting the damage that would have ensued. The Colosseum singing-schools in this village continue with unabated success. Ministry *approaching* excellent health.

HANCOCK, MASS. Reports death of Eliza Chapin, on Dec. 16, aged 54.

SHAKER VILLAGE, N. H., has been considerably "under the weather;" but report says, "thorough nursing and thoroughwort have brought all round again nicely."

WHITEWATER, O., reports two deaths: Dec. 12, Wm. McBride, aged 43, and, Dec. 20, Polly Burnham, aged 82 years.

We are under especial obligations for brilliant personal allusions to THE SHAKER by the *Banner of Light*, *Hull's Crucible*, Boston, Mass.; *Religio-Phil. Journal*, which comes to us newly and beautifully clad from Chicago, Ill.; and to the *Albany Express*, *Evening Times*, *Post*, and *Sunday Press*, all of Albany, N. Y.; to *The People*, a grand, enterprising sheet, published at Concord, N. H., and to the *Journal of Progress*, of Mobile, Ala.

From our position in life, we know of no better advice to give those who are sixty years of age, and younger, than to spend the remainder of their days in doing all the good to others they are able, and through these means get an assurance that selfishness has "dwinded to the shortest span." G. A. L.

THE SHAKER.

Monthly—80 cents per annum.

A DUAL ADVOCATE OF CHRIST PRINCIPLES.

Communistic Failures and their Cause.

We are numbered among those who sorrow that so many attempts at successful communism have failed. It truly is a sad commentary upon the conditions of human nature, to observe how many efforts to found communities, phalanxes, families, homes, etc., have been made, the majority of which have come to a sorrowful, untimely end; and the facts of failure are the more painful when we think how noble, unselfish, truly philanthropic have been the motives of their various founders; how bright their mornings; how effulgent with success their meridians; how beautiful many of their locations and surroundings; how bountiful their physical means; how brilliant their financial prospects—nothing, apparently, wanting to make an earthly paradise—and yet, how many have failed, and why? We answer, for the want of more, very much more, practical self-denial, to passionate human selfishness. What an array of talent have many of these ventures embraced! what a galaxy of influential minds has been prominent in their inaugurations! what a generous public in their rear, ready, through its hope for humanity, to loan or give its thousands, aye, millions if need required, to aid the approach of a millennium. Such thoughts urge us to speak out plainly, why the failures, why the squandering of immense appropriations, under banners which promised such brilliant, unending successes. It is a fact that communism, or any successful attempt thereat, demands the predominance of the religious element—the "one mind" of all its constituents. Where this has been ignored, speedy failure has inevitably followed, or plain evidences have been presented of that which must be short-lived; and that which has often gone forth as "an irresistible force," has, ere long, met with "an immovable object." The captivating, scholarly writer of "*American Socialisms*" has chosen to speak of the *Shaker Church* thus:

"It is no more than bare justice to say that we are indebted to the Shakers, more than to any or all other social architects of modern times. Their success has been the 'specie basis' that has upheld all the paper theories, and counteracted the failures of the French and English schools. * * * But to do complete justice we must go a step further. While we say that the Rappites, Zoarites, Ebenezers, Owenites, and even the Fourierists, are all echoes of the Shakers, we must also say that the SHAKERS are but the far-off echoes of THE PRIMITIVE CHRISTIAN CHURCH."

Admitting these premises to be correct, there can be no doubt that each attempt at any new, social, religious, communistic organizations, attempted since the *Shaker Church* was established, have had in mind an improvement, or a desired improvement, of its

basic principles; retaining and maintaining all of its good, while relieving the members of the new order of self-denials, hoped and considered to be non-essentials for the security of complete success. And the fact remains patent that mere communities do and may exist without the exercise of so much cross—so great a degree of self-denial as practiced by the *Shaker Church*—it having more than mere community principles at stake. But if the perfection of religious life is aimed at, leaving the principles of the five loaves and two fishes out of the question, in no case can individuals be so protected, satisfied and justified before God—come so near the model of all Christian churches, the Primitive Christian Church, with any less self-denial than is required of Shaker communists.

If we scan, closely, existing communes, which have withstood the lapse and trials of a quarter century, we will agree that, excepting none, there has been more self-denial in practice therein, than the general world has given credit for; and we vouch for the statement that the more abnegations to selfish desires practiced, the dearer, more spiritual their religious lives, and more certain their endurance as a community or Christ family. It is a well-known fact that the Primitive Christian Church "fell away"—failed—and why? We will see. But its character and principles still loom up to guide the thorough Christian in all future attempts. If we merely are seeking the millennial attributes of a bread-and-butter commune, we are striking too deeply in aiming to be the reflex of that ever-brilliant house of Pentecost. It aimed its blows more directly at human selfishness, than all the Mosaic statutes combined; acknowledging, however, that a thoroughly good Jew was the best candidate for Christianity—was "not far from the kingdom of heaven!"

In the glory of the day when Pentecost ruled, "they were together, and had all things in common; no man had aught he called his own, but gave to every one as he had need." They left the earthly, selfish conditions of fathers, mothers, husbands, wives, children, houses and lands; and giving their *own lives to an accordance of Jesus' life*, where did self-denials act most prominently? They operated most keenly where all the communities, or attempts thereat, which have failed, have been unwilling to have them affect them personally; and as the same causes produce the same effects alway, only as fully as we practice the self-denials of that church in its glory can we live in that glory. We refrain here from giving the details of that very self-denying organization, as it would sound very much like the principles of the *Shaker Church*; but we state with a confidence which can brook no denial, that nothing but the want of a continued, progressive self-denial ever caused the "falling away" of that early, model church!

Look, now, at the multitudinous churches, each claiming the Pentecostal Church as its model, when not one in one thousand but has reversed its provisions, and are encouraging a selfishness to-day which that early church was organized to abolish! Model, indeed! Instead of presenting *its* superior relations of spiritual brotherhood to those of husband and wives; instead of *its* exchanges for private, personal houses and lands; instead of *its* fathers, mothers and children; the vast majority of these churches are manufacturers of the grosser elements and institutions, which Christ came to resurrect men and women from! And now, another attempt at commune organization is to be made in Virginia, upon a religious basis, having at its head experienced communists,—those who have known the results of success and failure, and the causes of each. Hear them, now, after nearly forty years' trial:

"Some of our correspondents are very much afraid that their liberties will be curtailed in the colony, and that somebody will want to dominate or criticise them too much. We think that the kind of people most likely to succeed in association will be those *who are eager to show their humility—eager to show their readiness to submit to lawful authority—indeed, those who will say, 'Search me and try my heart, and see if there be any evil in me.'*"

"A large number of people seem possessed of an intense desire at present to enjoy the privileges of the unitary home. *There is no royal road into this paradise. The entrance is through the straight and narrow way called 'self-denial.'*"

Here we have the truth; and "but few will find" this paradise, because of their unwillingness to practice the necessary self-denials. Anon we look into the place of heaven in the future; and "but few have found it," from the same cause. The multitudes roam about in spirit-land, as the multitudes do here, wishing, hoping, and determined to get into heaven, without so much cross—so many self-denials! As ever the failure has been, so, in time and in the eternal world, will the failure proceed from the same cause—the refusal to practice genuine, Christian self-denials.

We have loved to linger, not only with hope, but with positive, irrefutable evidences and knowledge, that the Shaker Church shall never know decay. We are confident of the same, with all confidence still. Yet it may be swept from the earth, "and numbered among the things that were;" but this can only be when its constituents relinquish and abandon its self-denying injunctions.

The Shaker Covenant.

To the question, frequently asked: "What holds your people together?" we answer, "OUR COVENANT." Then arises a curiosity to know the principles of this compact. Its record is a written *Instrument*, drawn with exceeding care, in behalf of sin-sick souls—the weary and heavily laden of the

race, who have cast off their burdens of sin; and it is strongly guarded from the aggressions of envious, jealous and vituperative backsliders. Since its creation, it has ever stood as a monumental invitation to the former class; and it has so invariably resisted with success the latter parties, as ever to insure their certain, ignominious defeat.

It is a *Platform* upon which we all may and must stand, or we must step down and out from its sure and elevating privileges, secular and sacred. It is a solemn *Obligation*, accepted by each person composing Shaker societies, to maintain that peculiar government, discipline and behavior which promises to transform, by such maintenance, people of any kindred, tongue or nation into the "peculiar people" called Shakers.

It is a sure, temporal *Privilege*: So long as any acceptable member keeps this league inviolate, that individual is worthy of, and must receive according to its spirit, as careful nursing in sickness, and as good care in health, as any other individual in society. To these ends the *Covenant* binds itself to its subscribers. It accepts the physical care of all who are permitted to bring themselves under obligation to it, so long as they keep such obligation intact—accepting them physically, "for better or for worse." It is a spiritual *Protection*. It contains the constituents of the *Comforter*. It is the *Conservatory* of the most sacred vows ever consecrated unto God or a godly life. It is an unequalled, disciplinary *Monitor*—the *ne plus ultra* for selfish, sinful humanity, who, desirous of "that better way," are struggling for that realm, where divine humanity is alone active. True, we yield our private, personal rights to it; and it, in return, gives us the hundred-fold of privileges, superior to any personal claims we can make. It provides us with *MINISTERS* or *BISHOPS*: As premiers in government, their decisions are final, and we yield thereto; realizing, at the same time, that these same decisions, as well as their counsels and instructions, are guided by the same *Covenant*. None are permitted to rule "as with a rod of iron;" nor by it required to act the servile or debased slave, wherever power is acknowledged. No distinctions from obligations to the *Covenant* are in any case considered; and firmest and most thoroughly are the Bishops required to stand upon and to be guided by it.

It ordains *ELDERS*: These, as next to the *Ministries*, are governors, or executive officers, of the sub-divisions of Societies called *Families*. Not less than the *Ministries* are the Elders required to be governed by the *Covenant*. The Elders deal directly with subordinate officers and members, and are admitted to be superiors while fulfilling and executing their official duties. To them the members look for an example of close adherence to the covenantal principles of Shakerism. If Ministers

and Elders are privileged classes, the privileges signify duties of service exceeding those of their subordinates,—an entrance, by sympathy, into the spiritual afflictions of the members, known by their confessions, and by whose forbearance, charity and parental love members rise superior to spiritual losses, to "go and sin no more." Wherever there is seen a successful, flourishing *family* of Shakers, it may be known that at its head stand, and work and pray, in all the relinquishment of selfish emoluments of honor or position, Elders, true to their calling, to the *Covenant*—"servants of all." We are provided with *Trustees*: To these are committed the temporal trusts of the societies. The labors, and their results, of all the members pass into their hands, and these are dispensed in accordance with provisions of the *Covenant*, for and in behalf of the members, or "for charitable and religious purposes" outside of the societies, the dispensing of which is carefully provided for by the *Covenant*. Trustees are expected to be models of prudence and industry in all temporal things, while holden to as strict an accountability of their spiritual conditions as their superiors—the Elders. The trusts committed to their care are too sacred to permit scarcely a thought of their betrayal or prostitution. To their keeping are committed, in confidence, the unreserved consecration of this life's labors of many, in behalf of the upbuilding, upholding of a temporal Zion. Not one dollar of such trusts is theirs, only as faring and sharing with their subordinate producers—the Brethren and Sisters of society. The conditions upon which they receive and accept their trusts could be made no safer nor more sacred by their bonds nor oaths. To those who look upon the position of Trustees as desirable—to those who aspire to or envy the same—such may with certainty be classed as either ignorant of what the faithful discharge of such duties are, or self-seekers and servers, untrustworthy and dishonest. Trustees are strictly accountable to the Elders, according to the *Covenant*; the Elders with the same to the Ministers; and Ministers, Elders and Trustees to the entire body of Society. It is a solemn act to join the Shakers, by assigning all there is of one's self to labor for the good of others, even to the forgetting of selfish considerations. Yet this is just what the spirit of THE SHAKER COVENANT expects and requires, and the results of such requisitions are invariably beautiful, peaceable, peaceful Brethren and Sisters in Christ. We, ourselves, *are but learners* of the full import of this sacred instrument. Standing upon this *Covenant together*, "all is concert, all summer;" while departures from such obligations, even to a limited extent, breed unpleasant and trying relations, which are only amended and cured by confession, and a repentance that means *will do so no more*. This construction of the character of the *Covenant*, and departures

from it, are, or should be, so fully understood and so earnestly studied by all of its subscribers, that whatever may be implied by "a screw loose," or incompatible relationships, may seek and find an unfailing remedy by a return to the *Covenant*, while complete adherence thereto will be provocative of a love and good-will, which will need no remedy, and which will ever cause the exclamation, "See how the Christians love one another!"

SUSPENSION OF JUDGMENT is asked of any, who may have been led to suppose that Elder F. W. Evans has not sufficient deference for Sunday as a Sabbath. The article in FEB. No. by "ONE OF THE BRETHREN," might mislead some to animadvert erroneously. We have on hand, an article from the elder—"The Lord's Sabbath"—which we are sorry arrived too late for this number's insertion. It will fully explain his position. Our knowledge of the elder, causes us to observe, that he is the equal of Miles Standish in the observance of Sabbaths, and a great deal more consistent.—*Editor*.

What Shall I Do to be a Shaker? No. 2.

BY "ALBATROSS."

Before this question can be candidly answered, the individual asking it should answer *Why do you wish to become a Shaker?* Shakerism, pleading for itself, is the harvest of souls—from the earthly, on the earth, to the life lived in the heavens—thus forming as far as possible a heaven in advance, "heaven on earth."

Arriving at a conscientious conclusion, very many will answer, "Hard Times;" "Ill success in life;" "Social troubles;" "Ill health;" "Want of work, victuals and clothes." Summing up, all of these mean, "unable to earn a temporal livelihood!" And such answers are noble when given honestly, than to have such the facts, while giving answers that mean: "*We are soul-sick of the world, even in its best prospects.*" Those who are not truly, so sick of sin, and a worldly life, that they would as soon turn to Shakerism from the *palace*, as from the *poor-house*, are not the proper candidates for this gospel work. And however many gain admittance, either through childhood or through chicanery, and do not gain that loathing for a sinful, fleshly life, and aspirations from the corroding, corrupting practices of selfishness through wealth or power, are ever poor tools or building materials for the household of our faith! Therefore, we say to those who are not *thoroughly sin-sick*, do not apply for admittance. Many of the above think they could benefit the institution by their talents and their labors, some saying they will be able to pay their way, etc.

If people cannot earn a livelihood *outside* of Shaker communism, they cannot *inside*; and if they should "pay their way," it must be seen, that more

than this is necessary, else how could our institutions be sustained and improved? Do not do it—only sorrows of soul will be the consequences. But to those who are sick unto death, of a sordid, sensual, selfish society; who would turn in all humility to the abode of a new life; who would become "new creatures;" who have so risen in the love of Jesus' life, that they turn from their own old life, as from vomit, never to return, like dogs, thereunto; those who would wash in the life blood of Jesus Christ, from all their former sins and sorrows; those unto whom sensual pleasures, worldly vanities, honors of men, earthly power and applause, are as disgusting as once they were courted and agreeable—these are the candidates for genuine Shakerhood. To every such soul, we open arms of greetings and hearts of welcome; we acknowledge that we love you dearly, want your company, need your assistance in sustaining the glorious cause on earth. "Is there joy in heaven over one such soul?" and well there may be! Is it strange to any one, upon reading the above requisitions, that Shakerism is unpopular, or that "only a few find it" to be sufficiently agreeable to endure its "threshing and winnowing?" Truly it is a harvest of souls, from sinful words and ways. It admits, invites the poor penitent to share with its fellows the separation of their worldly tares from their spiritual wheat. This is done by an honest confession, and forsaking of sins—to the servants who should "first gather the tares and burn them;" then should gather the wheat into a Shaker institution, to be used as food, light, warmth, and sustenance thereof. And in asking this much of those desirous of being Shakers, please observe, it is requiring no more than what Jesus asked of his disciples—demanded of them if such they would be—and the continued purity of life lived by all good Shakers, had, and still has its eternal pattern in Jesus, the Christ. It is easier to be a Roman, a Methodist, Presbyterian, Baptist, Spiritualist, etc., than to be a Shaker; each costs less—more of the earth is conserved therein, and less of the heavenly life is demanded. It costs all that a man hath to be a Shaker; but it returns to him more than he will ever gain without it. Inasmuch as any denominational persuasion leads from the world and its constituents, just so far is it Shakerism. Now, dear friends, what do you wish? A mere anodyne to quiet your guilty consciences? or do you sincerely desire a fire, that will try you as gold is tried until so pure that your Master's countenance may be seen in your face; and your life reflect his daily walk and conversation? If the first, join some of the respectable churches we have named, for they will do you much good. But, if the latter, make yourself familiar with some of the corresponding agents of the Shakers, and may the Lord and his angels help you alway.

SOCIAL LIFE TOPICS.

Shakers, Albany Co., N. Y.,
Jan. 20, 1877.

My very dear H. C. B.:

I am urged to write you a "Social Life" letter; and as the editor wishes it for publication in *THE SHAKER*, it undoubtedly should contain some, even many of the characteristics of our social life. I will try and embrace the "some," leaving to your reply the "many."

My themes lead me to dwell upon those practices in our life, that strongly remind one of the Quakers—prayer times, retiring times—and I almost hear the readers say, there can nothing be said of them that is new, salacious, or soul-stirring. Please wait a minute. You know, my dear H., that our rules cause us to kneel in prayer, *eight times in a day*—before and after each meal, and upon rising from and retiring to bed. Again, before we meet for special worship, we assemble in our individual departments, and retire from external thoughts and movements, seated for deep reflection from fifteen to thirty minutes. What is this retirement, but for prayer? Again, we enter our sanctuaries, and there we often unite in prayer upon our bended knees; and there we sing in prayer, and there petition by vocal address, prayers in abundance. Again, there are those I know of, who pray "between times;" who have *sanctum sanctorum* beneath some beauteous tree, or on some spot, secluded by myrtles and evergreens; and further, one of our early fathers was led to remark, in consideration of the requisite chastity of our lives: "A good believer's every breath is prayer to God!" Who will then say we are not a praying people? And when I remind you, in illustration of our lives to others, that scarcely an evening passes, that we as brethren and sisters, do not meet for some united purposes of soul-improvement, we will earn the *sobriquet* of a "meeting people." We pray before we eat, and before we meet in worshipful labors; we meet for reflection, for singing, for reading, for lectures of various hues, *some* of them agreeable, all of them, it is hoped, profitable; and now, with all of our seasons of prayer, retirement, physical exercises, etc., are we as much better therefor, as we should be? I had a conversation with one of our most exact brethren: I said, "B., do you always pray when you kneel down?" B. "What a question that is to ask a man!"

A. "Strange, I admit; but what do you say, or think of when on your knees? Is not this a simple question?"

B. "Yea, simple and impertinent too! I never had any one ask me such a question before!"

A. "Well, you will excuse my seeming impertinence, when I tell you, that I ask to find if you are not something like me about praying. I kneel *eight, and more times* daily with you, and I sometimes forget where I am, and what I should be doing, don't you?"

B. "Well, you are so frank about yourself, I must admit that the form too frequently is all there is of it. My aim at such times, is to think grateful thoughts, and I chasten myself whenever I fail of doing so."

A. "And don't you have to chasten yourself very frequently? *I do.*"

B. "Perhaps, I ought to admit, that I should chasten myself more than I do."

A. "Now my dear B., I heard L. and D. talking on the same subject:"

D. "Luke, when you ought to be praying, are you not frequently studying up some new invention, or other project? Are you not planning some new house or barn?"

L. "I'll answer you by asking: David, when you are on your knees, are you not frequently going to see some man, to drive a bargain with him? Counting over what others owe you, you owe others, or the dreadful time when the taxes are due?"

D. "Luke, if you will stop asking questions, I will!"

Perhaps, my dear H., I have told enough of colloquy; but they will answer my purpose. Unless we are careful, as a people, we shall permit spiritual activity to become swamped with mere formality. Of a truth, these seasons of prayer, and especially our "retiring times," may be made the most profitable for spiritual progress of any of our devotions. One of the most celebrated of our modern sages has recently written: "One hour of silent conflict with a personal fault is worth years of churchal theologies!" He undoubtedly meant our retiring times. It is not a question, but a decision with me, that when we shall have faithfully improved thirty minutes of retirement, we might often be excused further congregation, and the time be next best improved by retiring to rest, to awaken at five or half-past five next morning. I have thought, too, whether the omission of table prayers once in a while, and the substitution of remarks by some one, as a reminder of gratefulness due, would not interrupt the form not only, but give us a new start and better gift in saying our grace.

There are other topics that I want to write you upon, but hoping you will anticipate me in your reply, I leave you, to answer a letter of Williams'.

I am yours, "ALBATROSS."

Shakers, N. Y., 1877.

Friend Williams: I find, upon counting your questions, there are twelve of them; and while I am amused at some of them, I can but admit, too many really believe, as you observe, that the Shaker sexes never speak to one another, sleep in different houses, eat in different apartments, and incline to coolness and unkindness. In regard to such opinions, I have only to repeat once more, that the *reverse* of each is true; and I will add, the contrary is exceedingly true, so far as "coolness and unkindness" is expressed—none could

manifest warmer, genuine kindness than is exhibited by genuine brethren and sisters among the Shakers. That we enjoy separate sleeping apartments is true, and that we do not converse at our meals is also true; and, for aught we know, Queen Victoria has patterned this wisdom of ours, commonly practiced at the royal table! Concerning our number of meetings, etc., see letter above. All pairing or mating is not only discarded, but severely condemned and ever has been. Each brother, however, has appointed for his convenience some sister to look after his individual necessities, as knitting, mending, general supervision of his clothing; and this appointment demands of the brother any individual, gospel kindness she may at any time need at his hands. But the attempt is ever made, with considerable success, to urge into practice "the love universal" from each to all. To your question, "Are you all of one mind theologically?" we answer positively in the affirmative, as far as our fundamental principles are theological; but further than these, we answer in the negative. There are those among us who have not progressed "beyond the triune-God theory, and yet are living clean, self-denying Shaker lives; others believe in foreordination, predestination; and a few who are not yet certain that Jesus was a few, conceived and born as other children; that he was not a God-man, and did not considerably wipe out human sins by atonement! And minor opinions are legion among us; and yet, on the points of *virgin celibacy, common property, non-resistance, peace, and a Christ-government*, with which there shall be no mingling of the state, we are, or must be, a unit. Concerning the accounts of spiritual manifestations among us, we have to say that, though largely withdrawn at present, we are not entirely without them. Considerable prominence has been given to spiritualism among the Shakers; but so far as this has been used publicly by historians, and those unfit to be called such, those portions that could be presented in the most ridiculous manner, have been used in preference to those which more particularly represented our principles. Some have deemed our principles "so well understood," as to leave little else than a garbled mass of unspiritual spiritualism to be presented. The truth is, spiritualism has done greater works among the Shakers, given better evidences of its reality, illustrated in superior degree its most excellent features, than any account of it, given anywhere else, since its *debut* to the world at Rochester, N. Y., of which appearance we had definite information years before it occurred. The introduction of spiritualism, its more modern phases—"last manifestations," as we term them—found us "napping," or quite unprepared for them; in fact, we did not know what to do with them; and, for a time, they governed us and our wisdom, and we

frankly admit all of this; but we have to grind "old nature" considerably to "love those who have so despitely used us" as to present to the world these unwise features of spiritual phenomena as *specimens of Shaker religion*! To your ninth will say that Shakerism inculcates industry, believing with Bunyan that "an idle man's head is the devil's workshop," and with Watts, "Satan finds some mischief still;" and from our Bishops, Elders, Trustees, down to the least, some kind of industry is engaged in by each. Regarding the perpetuity of our institutions, this is a matter of small importance compared with the maintenance of our principles to, and before the world. Institutions are man-made; our principles are heaven-born; and if we but maintain them intact while life is ours, our mission will be well-filled, and we can trust their continuance in others to the Omniscent. To do our full duty, we have not forgotten the need of a missionary; and we send out at our own expense thousands of copies of THE SHAKER, to the end that "the gospel may be spread to the ends of the earth;" and to properly quiet our consciences, that we are not "hiding our lights under a bushel," but are as that city set upon a hill,—for these THE SHAKER means to live. I have answered nearly all of your questions. I would refer you to a little work nearly in press,—*"Plain Talks,"*—for further, fuller information. I am yours,

"ALBATROSS."

THE CHILDREN'S GROTTO.

TALKS WITH THE CHILDREN.

My dear Children: I call you all mine, because, all men and women being my brothers and sisters, you are mine to love, and to do all the good to that I can. You are so young that, like wax, you form ideas and habits as wax receives the figures of what is pressed upon it. Your language, habits, gestures and general conduct are forming now, to bless you, or to blight your happy days, not very far off in future years. I want to save you much pain and trouble, and perhaps dishonor, by a word in season. Let your language be clean, kind and loving to one another, and respectful to father, mother, and older friends. Every effort you will make to these ends will pay you an early and profitable interest, and you will never have to unlearn them. If you know of a boy or girl so bold or bad as to glory in nasty or unkind words and behavior, shun such a child and glory, and resolve to be better than that. The resolve alone will be worth more than many times the glory of the bad child. If you would be saved much trouble in your schooldays, learn to speak and write correctly—according to grammar—of those whom you know speak most properly. Otherwise, much of your schooltime will be spent in unlearning that which you never should have learned. A child that never hears any conversation excepting that which is properly spoken, never needs to study grammar, unless to become a teacher. It is a beautiful ornament, my dear children, to be prettily and purely spoken; and do you think of this after reading it, and begin now to be so, if you have not been so before. Shun evil habits: all those homely, nasty, wicked ways, which you would hide from your fathers or mothers because of shame. Just think that

God sees you every time, and you cannot help it; and should you not be more ashamed to do wrong in secret, what God and good spirits always see you do, than if only your parents should see you? You have many good thoughts—try and have these all the time; for if you are good you will be worth more than gold in this world, and what an honor to your parents and friends you will be! Dear children, my pen could write you some of the glories of the clean, godly child; but if it should write for years it would then only have written a part of what might be said, of you even, if you are free from sinful, unclean habits! Make your parents, friends and yourselves happier, *never doing what you would be ashamed to do before your mother or friends.* Learn to be genteel: By this I mean, use good manners—those that are agreeable to good, respectable people everywhere: at church, school, at the table. Take off your hat when you enter company, being sure to open and close the doors softly. Speak mildly: ask your friends "to be kind enough" to give you this or that, or to do what you wish of them; and then recall your Uncle Henry's counsel in December number, to return a "kindly thank you!" You are young, as I was once; noisy, full of life, plenty to spare of both noise and life, just like me of old. I am so glad I have not forgotten that I was once young, just like you. And I feel sorry for your older friends who have forgotten that they were once young. There is that noise in all young people which really seems must come out, and the only fault about it is, the noise comes out too often in the wrong place. I would often take you where you could let all the noise out which you had in you, and where no one would be disturbed thereby; then I think you would be quiet in proper places. Love to hear good words; love to learn and sing good songs; love to go to Sunday-school, and to day-school, too. Who ever knew a good Sunday-school child to become a bad man or woman? I do not know of any one. I do know that of a hundred wicked men and women who were sent thousands of miles away from their native land—away from home and friends—to work for years in prison, not more than twenty could read or write, and these not well; and only five had ever been to Sabbath-school! and if you will look this paper over you will see that in France all of its murderers were very bad school children, who loved mischief rather than good books. And now, dear children, I have much to say to you; but must leave it for other letters, as this is getting long. But before I close, I want you should try and feel how well I love you, that I am living for you and working for your good only. It is because you are loved by so many—loved by God and good spirits, and by so many friends on earth—*'tis because of this love* that you should try very hard to be very good. In heaven, in the new Jerusalem, I expect to romp in happy glee with you all; for does not the prophet Zechariah give us one of the most joyful prospects of heaven when he tells us about the boys and girls who will be there, and what they will be doing? Ask your friends to read it to you in Zech. 8:5. Be good, and remember GEO. ALBERT.

STOCK AND FARM.

DRYING-OFF COWS. Cows cannot be dried of their milk at once, and some cows continue to secrete milk in small quantities for a long time. But in all cases where the animal has ceased to give milk, or is what is termed "dry," she should have her udder examined from time to time, and the teats tried, to see if any milk can be drawn. At first the trial should be made at intervals of two or three days, and if there is a particle of milk in the bag it should be all thoroughly drawn. Then the trial may be made at longer intervals. When cows are supposed to be com-

pletely dry, the rule should be to go through the herd every week, making trial of the teats to see if any milk can be drawn. And this work cannot safely be intrusted to "hired help," but must be performed under the "eye of the master." Many persons are not aware of the importance of drying cows, and hired help often think it a piece of folly to try to draw milk from a dry cow. Many have lost the use of valuable cows by intrusting this to persons in their employ, and there is scarcely a dairyman in New York who cannot trace trouble in his herd to either his own neglect or that of others. Indeed, so large is the loss every year from improperly drying cows, that there is scarcely a subject connected with dairy management of more vital importance than this. We urge it, therefore, upon the attention of dairymen, and we say to them: Be sure that the work is done properly—trust no eye but your own, and when your herd comes in milk next spring you will realize the value of this advice.

SEX OF EGGS. A correspondent of *The Southern Farmer* tells how an old poultry-raiser distinguishes sex in eggs. It is related as follows: "Eggs with the air bladder on the sides will produce pullets." The old man was so certain of the truth of his dogma, and the poultry-yard so far confirmed it, that I determined to make experiments upon it this year. I have done so, carefully registering every 'bladder verticle' or bladder on one side, rejecting every one in which it was not decidedly one way or the other, as in some it was only slightly out of the center. The following is the result: 58 chickens hatched; 3 are dead; 11 too young yet to decide upon their sex; of the remaining 44 every one has turned out true to the old man's theory. I tried it myself and found it to be correct, and I think it to be of great practical advantage. I am pleased to give it my full indorsement, though I would remark that other writers make the statement that they tried it and found no such results. I am breeding white leghorns, which seem naturally to give more cockerels than pullets; at least such has been the case until last year, when I set only such eggs as had the air bladder on one side, and in nearly every case they were pullets. Late in the season I set a lot of hens with the eggs just as they were laid, and more than half the chicks turned out cockerels."

KIND TREATMENT PAYS. X. A. Willard, in his new "Butter Book," says: "It is really astonishing what a large difference in the yield of milk it makes by attending properly to a number of small things in the management of stock—and things which to many would seem quite too insignificant to be worth observing. The dairyman should have a genuine, a hearty love for the animals under his control, providing wholesome, nutritious food, pure water and pure air—everything of this kind in abundance; keeping the animals properly sheltered from storms; feeding always with great regularity; paying the most marked attention to the manner and time of milking, withal, preserving uniform kindness and gentleness of treatment throughout every operation—a gentleness extended even to the tones of the voice. Generally speaking, the cow will do her best that is loved the best and petted the most in her charge. If you wish a cow to do her best, you must cultivate her acquaintance intimately, and be unsparing in little acts of kindness."

HOW TO MANAGE AND FEED WORKING OXEN. In managing working oxen let the law of kindness be strictly obeyed. Never use the whip except from necessity. When about to strike the awkward young steer or full-grown ox, ask yourself, "Will he know what I am striking him for?" Let each ox have a name, and be sure he knows it. Never

speak a word to an ox without meaning; have a particular word to start the team with, that all may pull together. Never hurry the team while riding behind them, lest they learn to pull apart. Oxen should be shod with a broad shoe to travel on hard roads; the shoe on the fore foot should be set back at the heel nearly half an inch further than the hoof bears upon it. Oxen are frequently lamed by short shoes. The best feed for oxen at hard work is to give to each two quarts of meal, wet, mixed with good chopped hay, three times a day, and as much hay as he will eat.

WOOD ASHES FOR FOWLS INJURIOUS. A correspondent of *The Massachusetts Ploughman* says: "It is often specified in this recommendation that coal ashes should be applied, but I have lately seen in some of the papers the advice given to supply wood ashes for the poultry to shuffle in. I would caution all against following this advice. Wood ashes are so rich in potash that their effect on fowls' feet is exceedingly injurious. I have seen poultry with bad sores and blisters on their feet from this cause, and in one or two cases have seen birds badly lamed. Coal ashes are excellent, but wood ashes should never be furnished for the purpose above named."

HOW TO FEED POULTRY. *The Massachusetts Ploughman* says: "Don't feed poultry corn; for laying hens it is worse than valueless; there is so much fattening material in its composition and so little of the albuminous, that eggs cannot be manufactured from it. For their breakfast a dry dough of shorts is sufficient; if you have some skim-milk to mix with it, all the better. A good supply of oats and barley should be kept in the feeding-box through the day, and at night a feed of whole wheat should be given them. Corn should be fed only in the cold weather, and then sparingly and for the last meal of the day."

THE main purpose of keeping cows is to procure their milk. Everything we do for them should point to this purpose, and we should fail to do nothing for their comfort and flow of milk, unless more expensive than the milk is profitable or convenient. Slop them well, keep them warm day and night; too often that which we give them to produce milk is consumed to keep them from freezing. A little care and labor can be turned into a great quantity of milk. G. A. L.

CURING OF POP-CORN. Pop-corn is often spoiled in curing by being put in rooms where the temperature runs too high. Some people are of the opinion that the drier the corn the better it will pop, but such opinions are erroneous. Pop-corn is best cured in a dry, cool room—not in a hot, dry room, as can soon be proven by test.

GAPES IN CHICKENS. Reputable stock journals are circulating the experience of a correspondent, that half a teaspoonful of petroleum given occasionally to chickens liable to, or that are afflicted with, the distressing gapes, will prevent or cure the same.

THE London Journal of Horticulture considers the peachblow potato "not only the best of all American sorts, but as good and in some respects better than many of our standard varieties."

If poultry are made to roost on sassafras poles they will never freeze their feet; and if the hen-house is covered with shingles of the same timber, the frost will not affect their combs.

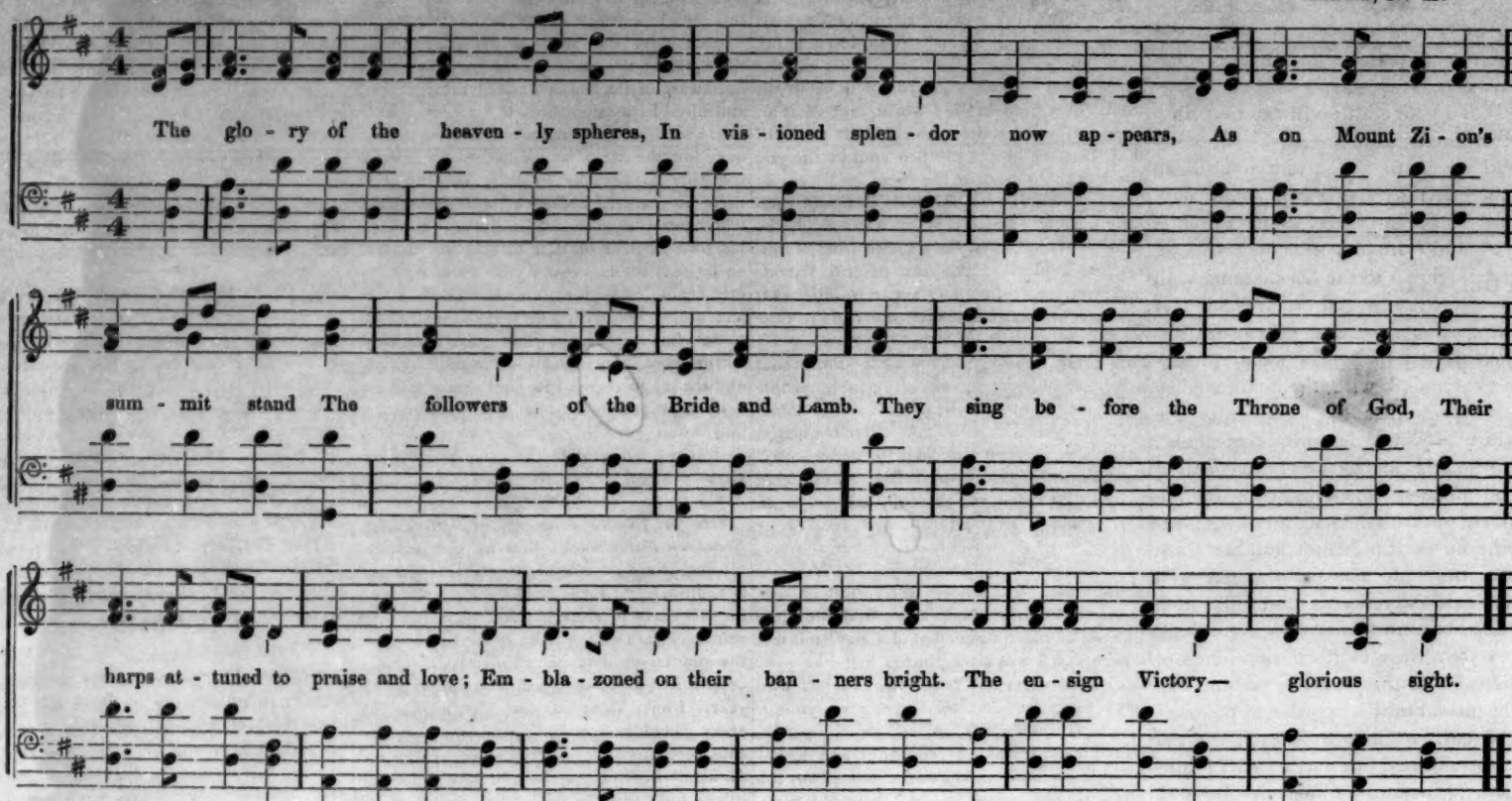
WHY THE TEETH DECAY.

Recent investigations show that the fruitful causes of the decay of teeth are acids, and a certain fungus found abundantly in the mouth. This fungus, whose scientific name

THE NEW CHURCH.

JAMES G. RUSSELL.

Enfield, N. H.



2.

3.

Their gallant Leader, at the head, Before them moved with fearless tread;
Opposing forces could not stand Before this valiant, marshalled band.
Through fields of conflict they have moved, And loyal to the cause have proved.
And in their foreheads now is seen The signature of the redeemed.

4.

Assembled thus around the Throne, Their heavenly Parentage they own,
As Father, Mother, in their place, The new and living Church to grace.
The children of the heavenly Twain,— Both sons and daughters swell the strain;
Sweet music floats upon the air, And all is pure rejoicing there.

The mighty contest now is past; The glorious prize is won at last;
Enslaved no more by powers of sin, The spirit, Christ, now reigns within.
Upon their heads are crowns of gold, And palms within their hands they hold;
Their vestures are of spotless white, Prepared by purity of life.

5.

O may the glory there displayed, To earth's dominions be conveyed,
That her inhabitants may share The glory of Mount Zion fair.
Salvation's sound! O may it roll Throughout the earth from pole to pole,
Till Peace shall spread her wings of love, On earth, as in the worlds above.

is *Leptothrix vuccalis*, appears under the microscope as a gray, finely-granular mass, with delicate and stiff filaments erected above the surface. It attains the greatest growth in the interstices of the teeth. An examination of the teeth of forty persons of different professions and habits of living, showed that on almost all of them there were vegetable fungi and animal parasites. In proportion to the want of cleanliness were the parasites. The "moral" of all this is that if we would preserve our teeth we must keep them very clean. The ordinary means of cleaning them will not do, as the parasites do not appear to be unfavorably affected by common or uncommon dentifrices. "We must use soap," says a writer on this subject, "as an ingredient in our dentifrices, or in addition to them. It is not necessary to employ any of the so-called 'dental soaps.' We have found by experience that the imported white castile soap, which is probably the purest soap made in the world,—a fact worth remembering in other connections,—is quite tasteless, or at least has no unpleasant taste. Rub the wet tooth-brush over a piece of this soap before dipping it into the dentifrice you use, and you have the most perfect combination for thorough cleansing of the teeth and destroying the obnoxious fungus. We assume, of course, that the dentifrice itself is not one that injures the teeth, as many of those in common use do."

SMALL-POX CURE.

The following was sent to the Liverpool *Mercury* by Edward Aine: "I am willing

to risk my reputation as a public man if the worst case of small-pox cannot be cured in three days simply by the use of cream of tartar. One ounce of cream of tartar, dissolved in a pint of water, drank at intervals when cold, is a certain, never-failing remedy. It has cured thousands, never leaves a mark, never causes blindness, and avoids tedious lingering."

[The above remedy for the most-dreaded of diseases has been going the rounds of the press for some time, but we have received the authority of a reliable octogenarian, that a family of nine, in Canada, was attacked with it, four dying before trying the above, and five recovering by its timely application. Should it prove so invariably, we may gladly dispense with Jenner's disgusting discovery. Ed.]

REMOVING FRECKLES.

The *Christian Union* says: "Horseradish grated into a cup of cold sour milk—let it stand twelve hours, then strain and apply two or three times a day—will remove freckles from hands or face in a short time. Or, one ounce lemon-juice mixed with a quarter of a drachm of pulverized borax and half a drachm of sugar, will also remove freckles. Keep the lotion in a glass bottle corked tightly a few days before using and apply to the freckles occasionally, and it will soon remove them."

TO REMOVE DANDRUFF.

Some people are disfigured, and are commonly considered to be unclean, by the appearance of much dandruff. Take an ounce of flour of sulphur, added to a quart of soft

water. Shake thoroughly. In twenty-four hours pour off the liquid, washing the head every other day until relieved.

FOR EAR-ACHE.

Take a bit of cotton, spread it flatly, sprinkle with black pepper, do it up in a wad, dip in sweet oil, and insert in the ear. This is a happy and almost instantaneous relief. The same remedy applied to the cavity of an aching tooth gives immediate relief.

REMOVING WARTS.

Oil of cinnamon will cause the disappearance of warts, however hard, large, or dense they may be. The application gives rise to neither pain nor suppuration. A lady removed thirty off her hands with five cents' worth of the oil.

LIFE THOUGHTS.

Every human spirit bears the impress within itself of every thought, feeling, emotion, word, and action of life.

If calumny assails you, don't turn moody and misanthropic. Bide your time. Disprove the slander if you can; if not, live it down.

Truth is a good thing, but it is very unpopular; and as to the naked truth, it is absolutely shocking. The majority of people will not look at it twice.

A KEY TO HEAVEN.—People make a great mistake about Heaven. They think it begins up yonder, but it really

begins down here. If you can be happy in the basement story, you are fitted to enjoy the happiness of the upper stories. But if you whine and moan here, Heaven itself can't change your mood. —*N. Y. Herald.*

A Turk once took a piece of white cloth to a dyer to have it dyed black. He was so pleased with the result, that after a time he went to him with a piece of black cloth, and asked to have it made white. But the dyer answered: "A piece of white cloth is like a man's reputation; it can be dyed black, but you cannot make it white again."

What distinguishes a man as superior prior to his fellows, is greater goodness, stronger and clearer intellect, so that he speaks and acts according to the dictates of reason, not under the impulse of passion and prejudice; in fine, does not fly into a rage when anybody disagrees with him. —*N. Y. Sun.*

Of the thirty-one persons condemned to death in France in 1875, but one had received a good school education, only four could write, and the remaining twenty-six were illiterate.

President White, of Cornell University, admits that the lady pupils average ten per cent. better on the examination papers than the young men.

Punch, in his dictionary, gives the definition of the word "conscience:" "My rule for another man's conduct."